

THE LAITY'S DIRECTORY;

FOR THE
CHURCH SERVICE
ON



SUNDAYS AND HOLY DAYS,

For the YEAR of our LORD

M DCCXC.

BEING THE SECOND AFTER LEAP YEAR.

TO WHICH IS ADDED

AN EXPLANATION of the Principal FEASTS,
COLOURS of the CHURCH, the Proper PSALMS
at VESPERS and COMPLIN, TIMES FOR GAIN-
ING INDULGENCES, OBITUARY, and NEW
YEAR'S GIFT.

Minical Letter	C.	Ascension Day	May 13
Ascension	14.	Whit Sunday	23
Trinity	Jan. 31.	Corpus Christi	June 3
Wednesday	Feb. 17.	Sundays after Pentecost	26
Advent Sunday	Apr. 4.	Advent Sunday	Nov. 28

BY PERMISSION OF THE BISHOP.

LONDON:

Printed and published by J. P. COGLAN, No. 37
DUKE-STREET, GROSVENOR-SQUARE.

PRICE FOUR-PENCE.

E X P L A N A T I O N.

A P. signifies Apostle; App. Apostles; Mart. Martyr;
M M Martyrs; B, Bishop; Conf. Confessor;
 Doctor; Virg. Virgin; Wid. Widow; K. King; Q. Queen.

Doub. signifies double; semid. semidouble; simp. simple;
white. red. &c in Italic, denote the colour of the ornaments
 of the day; Feria, is a day for which no Saints office
 appointed. Com. signifies Commemoration. Festivals
 Obligation are in Capitals.

Paternal time begins on Holy Saturday, and continues
 the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly ornaments in the church
 service, the *white* is used on the feasts of our Lord, of
 blessed Virgin, and of all the Saints who are not Martyrs.
 The *red* is used at Whitsuntide, on the Invention and Exaltation
 of the Cross, and on the feasts of the Apostles and Martyrs.
 The *purple or violet*, which is the penitential colour, is used
 all the Sundays and Ferias of Advent, and of the penitential
 time from Septuagesima till Easter; as also on Vigils, Ember
 days, and Rogation days, when the Office is of them. Green
 is used on all Sundays and Ferias from Trinity Sunday to Ascension
 exclusively, and from the Octave of the Epiphany to Septuagesima
 exclusively, whenever the office is of the Sunday or Feast.
 but in the Paternal time the *white* is used. The *black* is used
 on Good Friday, and in Masses of *Requiem* for the Dead,
 which may be said on any day, which is not a Sunday or Feast.
 Double, except the days from Palm Sunday to Low Sunday
 and during the Octaves of the Epiphany, of Pentecost and
 Corpus Christi.

At Vespers or Evening-Office—The following Psalms
 used on Sundays when no Feast occurs. Psalm 109
 Dominus. 110 Confitebor tibi Domine. 121 Beatus
 Qui. 112 Laudate Pueri Dominum. 113 In Exitu Israel
 Aegypto.

On the Feasts of Apostles.—At first Vespers are used the
 first Psalms; instead of the Fifth. Psalm 116 Laudate
 Dominum omnes Gentes. In the second Vespers are said the

Dixit Dominus. 112 **Laudate pueri Dominum.** 115 **Credidi propter quod.** 125 **In convertendo Dominus.** 139 **Domine probasti me.**

On the Festival of one or more Martyrs, also on the Feast of All Saints.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm 116 **Laudate Dominum omnes.** In the second Vespers as the first, only instead of the last Psalm **Credidi propter quod.**

On the Feast of a Confessor and Bishop.—In the first Vespers Psalms are as on the Sundays, except the last, which is Psalm 116 **Laudate Dominum omnes.** The second Vespers as the first, except the last, which is Psalm 131 **Memento Domine David.**

On the Feasts of a Confessor not a Bishop.—The Psalms at first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

On the Feasts of the B. V. Mary.—And also of Virgins and Widows; the Psalms in the first and second Vespers are Psalm 109, **Dixit Dominus.** 112 **Laudate pueri Dominum.** 126 **Nisi Dominus edificaverit, Lauda Jerusalem Dominum.**

On the Feasts of St. Michael and all Angels.—In the first Vespers are Psalms common for Sundays except the last Psalm **Laudate Dominum omnes gentes,** and in the second Vespers Psalm 137. **Confitebor, &c.**

On the Dedication of a Church.—The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm 147 **Lauda Jerusalem Dominum.**

On Christmas Day.—In the first Vespers as on the Feasts of Confessors not Bishops, and in the second Vespers. Psalm 109 **Dixit Dominus.** 110 **Confitebor tibi Domine.** 111 **Beatus vir qui dicit de profundis.** 131 **Memento Domine David.**

On the Epiphany, Easter and Wit Sundays.—The Psalms are the same as on Sundays.

On the Ascension of our Lord.—The four first Psalms as for Sundays, but instead of the last, Psalm 116 **Laudate Dominum omnes.**

On the Feast of Corpus Christi.—Psalm 109 **Dixit Dominus.** 110 **Confitebor,** 115 **Credidi propter,** 127 **Beati omnes qui diligunt Jerusalem.**

A 2^a Vespers

Vesters for the Dead—Psalm 114 Dilexi quoniam. 119
Ad Dominum. 120 Levavi oculos. 129 De profundis. 137
Confitebor tibi.—And concludes with 50 Miserere mei Deus.

At Complin, or Night Office.—Psalm 4 Cum invocarem. 38
In te Domine. 90 Qui habitat. 133 Ecce nunc benedicite.

The suffrages, or common commemorations of our blessed Lady, of SS Peter and Paul, of the Patron Saint, and the prayer for peace, are recited after the prayer or prayers of the Day, in the Vespers of all Sundays and other days that are not double, or within Octaves, excepting the time of Advent and from Passion Sunday till Trinity Sunday.

● signifies New Moon. ☉ Full Moon.
D First Quarter. ☾ Last Quarter.

1790 ✠ JANUARY, 31 Days.

- 16 1 Friday **T**HE CIRCUMSION of our Lord double second class, *white*. Vesp of the Feast of S Stephen, abstinence.
- 17 2 Sat. Octave of S Stephen, double, *red*. abstinence
- 18 3 SUNDAY (*vacant*) Octave of S John double, *white*. Vesp of him, com of Holy Innocents, and of S Thomas.
- 19 4 Mond. Octave of Holy Innocents, double, *red*.
- 20 5 Tues. Octave of S Thomas. BM double, *red*.
- 21 6 Wed. The EPIPHANY of our Lord, double of first class with an Octave, *white*, Vesp of the Feast, *The Indulgence ends.*
- 22 7 Thurs. Of the Octave semid, *white*.
- 23 8 Frid. Of the Octave, semid, *white*, abstinence.
- 24 9 Sat. Of the Octave, semid, *white*, abstinence.
- 25 10 SUNDAY within the Octave, semid, *white*, Vesp of it, com of the Octave, and of S Hyginus BM.
- 26 11 Mond. Of the Octave, semid, *white*.
- 27 12 Tues. Of the Octave, semid, *white*.
- 28 13 Wed. The Octave-day, double, *white*.
- 29 14 Thurs. S Hilary B Conf, semid, *white*.
- 30 15 Frid. S Paul first Hermit Conf. double, *white*, abstinence.
- 31 16 Sat. S Marcellus PM, semid, *red*, abstinence.
- 3 17 SUNDAY second after Epiphany. The Holy Name of Jesus, double of second class *white*. Vesp of

Feast, com of S Peter's Chair, of S Paul, of the Sunday and of S Prisca V M.

- 18 Mond. S Peter's Chair at Rome, great doub, *white*.
- 19 Tues. S Wollan, B of Worcester and Conf. doub, *white*.
- 20 Wedn. SS Fabian and Sebastian M M. doub, *red*.
- 21 Thurs. S Agnes V M, doub, *red*.
- 22 Frid. SS Vincent and Anastasius M M. semid, *red*,
43 abstinence.
- 23 Sat, S Raymund Conf. semid, *white*, abstinence
- 24 SUNDAY third after Epiphany, semid, *green*, Vesp of the Conversion of S Paul, com of S Peter, and of the Sunday, *white*
- 25 Mond. Conversion of S Paul, great doub, *white*
- 26 Tues. S Polycarp B M. semid, *red*.
- 27 Wed. S John Chrysostom B C Dr, doub, *white*
- 28 Thurs. S Anthony Abb, (from Jan. 17) doub, *white*.
- 29 Frid. S Francis de Sales, B Conf. doub, *white*, abstin.
- 30 Sat. S Martina V M. semid, *red*, abstinence.
- 6
- 31 SEPTUAGESIMA SUNDAY, *purple*, Vesp of the Sunday, com of S Ignatius B M.

FEBRUARY, 28 Days.

- 1 Mond. S Ignatius B M. semid, *red*.
- 2 Tues. Candlemas-day, doub of second class, Feast of Devotion, *white*. Vesp of the Feast, com of S Peter Nolasco, and of S Blasius B M. After Complin, *Ave Regina*.
- 3 Wedn. S Peter Nolasco Conf. (from Jan. 31.) doub, *white*.
- 4 Thurs. S Andrew Corsini, B. Conf. doub, *white*.
- 5 Frid. S Agatha, V. M. doub, *red*, abstinence.
- 6 Sat. S Timothy, B M. (from Jan. 24.) semid, *red*, abstinence.
- 7 SEXAGESIMA SUNDAY, *purple*, Vesp of S John de Matha, com of the Sunday, *white*.
- 8 Mond. S John de Matha Conf, doub, *white*.
- 9 Tues. S Romuald Abb Conf. (from Feb. 7.) doub, *white*.
- 10 Wedn. S Scholastica Virg. doub. *white*.
- 11 Thurs. Feria, *purple*.

29 12 Frid. Feria, *purple*, abstinence.

● 13 Sat. Of our Lady, *white*, abstinence.

12,51

1 14 QUINQUAGESIMA SUNDAY, *purple*. Vesp of the Sunday, com of SS Faustinus and Jovita M M.

2 15 Mond. SS Faustinus and Jovita M M. *simple*, *red*.

3 16 Tues. Feria, *purple*,

4 17 Ash Wednesday, *purple*, fast.

The Fast of Lent to be continued 'till Easter on all days but Sundays, and on Sundays, abstinence.

5 18 Thurs. Feria, *purple*.

6 19 Frid. Feria, *purple*.

7 20 Sat. Feria, *purple*.

The Indulgence begins.

8 21 SUNDAY first of Lent, *purple*, Vesp of S Peter

6,8 Chair, com of S Paul, and of the Sunday, *white*.

D 22 Mond. S Peter's Chair at Antioch, great doub, *white*.

10 23 Tues. Feria, *purple*.

11 24 Wedn. S Mathias Ap. doub of second class, *red* & Fe of Devotion, Ember-day.

12 25 Thurs. Feria, *purple*.

13 26 Frid. Ember-day, *purple*.

14 27 Sat. Ember-day, *purple*.

15 28 SUNDAY second of Lent, *purple*. Vesp of S David com of the Sunday, *white*.

The Indulgence ends.

M A R C H, 31 Days.

5,53

● 1 Mond. S. David, B Conf, and Patron of Wales, do *white*.

17 2 Tues. S. Chad B of Litchfield, and Conf. do *white*,

18 3 Wedn. Feria, *purple*.

19 4 Thurs. S. Casimire Conf. semid, *white*.

20 5 Frid. Feria, *purple*.

21 6 Sat. Feria, *purple*.

● 7 SUNDAY third of Lent, *purple*. Vesp of S Fe com of the Sunday, *white*.

23 8 Mond. S. Felix B. and Conf. doub, *white*.

24 9 Tues. S. Frances of Rome Wid, doub, *white*.

25 10 Wedn. Forty M M, semid, *red*.

26 11 Thurs. S. John of God, Conf, doub, *white*.

- 27 12 Frid. S Gregory, P C. Dr. doub, *white*.
 28 13 Sat. S Thomas of Aquin Conf, Dr. (from the 7) doub,
white.
 29 14 SUNDAY fourth of Lent, *purple*, Vesp of the Sunday
 ● 15 Mond. Feria, *purple*.
 6,47
 1 16 Tues. Feria, *purple*.
 2 17 Wedn. S Patrick B Conf. and Ap. of Ireland, femid,
white.
 3 18 Thurs. Feria, *purple*.
 4 19 Frid. S Joseph Conf. doub of second class, *white*,
 Feast of Devotion.
 5 20 Sat. S Cuthbert, B of Lindisfarne, and Conf. doub,
white.
 6 21 PASSION SUNDAY, *purple*. Vesp of S Benner,
 com of the Sunday, *white*.
 7 22 Mond. S Bennet, Ab. Conf. (from yesterday) double,
white.
 D 23 Tues. Feria, *purple*.
 9,44
 9 24 Wedn. Feria, *purple*.
 10 25 Thurs. ANNUNCIATION of the B. Virg. doub of
 the second class, *white*.
 11 26 Frid. The Sorrows of the B. Virg. great doub, *white*.
 12 27 Sat. Feria, *purple*.
The Indulgence begins.
 13 28 PALM SUNDAY, *purple*. Vesp of the Sunday.
 14 29 Mond. Feria, *purple*.
 © 30 Tues. Feria, *purple*.
 3 18
 16 31 Wed. Feria, *purple*. In the Afternoon, Tenebræ.

A P R I L, 30 Days.

- 17 1 Maunday Thursday, doub of first class, *white*. In the
 Afternoon, Tenebræ. *pu. ple*.
 18 2 Good Friday, doub of first class, *black*. In the After-
 noon, Tenebræ, *purple*.
 19 3 Holy Saturday, doub of first class, *white*. After Com-
 plin. the Regina Cæli.
Here begins the Paschal-time.
 20 4 EASTER Sunday doub of first class, with an Octave,
white. Vesp of Easter Sunday.

- 31 5 EASTER MONDAY, doub of first class, *white*. Vesp
 10, 31 of the Feast.
 6 Easter Tuesday, doub of first class, *white*. Feast of
 Devotion. Vesp of the Feast.
 23 7 Wed. Of the Octave, semid, *white*.
 24 8 Thurs. Of the Octave, semid, *white*.
 25 9 Frid. Of the Octave semid, *white*, abstinence.
 26 10 Sat. Of the Octave semid, *white*, abstinence.
 27 11 LOW SUNDAY, doub, *white*. Vesp of the Sunday,
 com of S Francis of Paula.
 The Indulgence ends.
 28 12 Mond. S Francis of Paula Conf. (from April 2) doub,
white.
 29 13 Tues. S Hermengild M. semid, *red*.
 12, 29 14 Wed. S Richard, B. of Chichester, and Conf. (from
 April 3) doub, *white*.
 1 15 Thurs. S Isidore, B. C. Dr. (from April 4,) doub,
white.
 2 16 Frid. S Vincent Ferrerius Conf. (from April 5,) doub,
white, abstinence.
 3 17 Sat. S Leo, P C. Dr. (from April 11,) doub. *white*,
 abstinence.
 4 18 SUNDAY second after Easter, *white*. Vesp of Sund.
 5 19 Mond. Feria, *white*.
 6 20 Tues. Feria, *white*.
 7 21 Wedn. S Anselm, B. C. Dr. doub, *white*.
 9, 4
 D 22 Thurs. SS Soter and Caius, P P. M M. semid, *red*.
 9 23 Frid. S George, M. doub of first class, with an Octave,
red. Feast of Devotion. Vesp of him, com of S
 Fidelis, abstinence.
 10 24 Sat. S Fidelis, M. doub, *red*, abstinence,
 11 25 Sunday third after Easter. S Mark Evang. doub of
 second class, *red*. Litanies, *purple*. Vesp of him,
 com of the Sunday, and of SS Cletus and Marcellinus.
 12 26 Mond. SS Cletus and Marcellinus, P P. M M.
 semid, *red*.
 13 27 Tues. Of the Octave, semid, *red*.
 28 Wed. Of the Octave, semid, *red*.
 11, 55
 15 29 Thurs. S Peter M. doub, *red*.
 16 30 Frid. The Octave of S George, doub, *red*, abstinence.

(9)
M A Y, 31 Days.

- 17 1 Sat. SS Phil p and James, App. doub of second class,
red. Feast of Devotion. Vesp second of App. com
of S Athanasius, and of the Sunday, abstinence.
- 18 2 SUNDAY fourth after Easter. S Athanasius, B. C.
Dr. doub, *white.* Vesp of the Finding of the Cross,
com of S. Athanasius, *red.*
- 19 3 Mon. Finding of the Cross, doub of second class, *red.*
Feast of Devotion.
- 20 4 Tues. S Monica Wid. doub, *white.*
- 21 5 Wed. S Catherine of Siena V. (alias April 30,) doub,
white.
- 22 6 Thurs. S John Evang. before the Latin Gate, great
doub, *red.*
- 23 7 Frid. S Stanislaus B M. doub, *red.*, abstinence,
- 24 8 Sat. The Apparition of S Michael, great doub, *white.*,
abstinence.
- 25 9 SUNDAY fifth after Easter. S Gregory Nazianzen,
B. C. Dr. doub, *white.* Vesp. of him, com of Sun-
day, of S Antoninus, and of SS Gordian, &c. M M.
- 26 10 Mond. S Antoninus, B. Conf. semid, *white.* Roga-
tion-day (Litanies, *purple*) abstinence.
- 27 11 Tues. S Pius, V. P. Conf. (alias the 5,) doub, *white.*,
Rogation-day, (Litanies, *purple*, abstinence.
- 28 12 Wed SS Nereus, Achilleus, &c. M M. semid, *red.*,
Rogation-day and Vigil. (Litanies, *purple*, abstinence.
- 29 13 Thurs. ASCENSION-DAY, doub of first class, with
an Octave, *white.*, Vesp of the Feast.
- 30 14 Fri. Of the Octave, semid, *white.*, abstinence.
- 31 15 Sat. Of the Octave, semid, *white.*, abstinence.
- 1 16 SUNDAY within the Octave, *white.*, Vesp of S Paschal
Baylon, com of Sunday, and of the Octave.
- 2 17 Mond. S Paschal Baylon, Conf. doub, *white.*
- 3 18 Tues. S Venantius, M. doub, *red.*
- 4 19 Wed. S Dunstan, A. B. of Canterbury, and Conf.
double, *white.*
- 5 20 Thurs. Octave day of the Ascension, doub, *white.*
- 6 21 Frid. S Peter Celestine, P. and Conf. doub, *white.*,
abstinence.
- 7 22 Sat. Whitsun-eve, semid, *red.* fast.
The Indulgence begins.
- 8 23 WHIT-SUNDAY, doub of first class, with an Octave,
red. Vesp of the Feast.
- 9 24 WHIT-

10 24 WHIT MONDAY, doub of first class, *red.* Vesp of the Feast.

11 25 Whit-Tuesday, doub of first class, *red.* Vesp of the Feast. Feast of Devotion.

12 26 Wed. Of the Octave, semid, *red.* Ember-day, Fast.

13 27 Thurs. Of the Octave, semid, *red.*

⊙ 28 Frid. Of the Octave, semid, *red.* Ember-day, fast.

8, 15

15 29 Sat. Of the Octave, semid, *red.* Ember-day, Fast, After Vesp the *Salve Regina.*

Here ends the Paschal Time.

16 30 TRINITY SUNDAY, doub of second class, *white.* Vesp of the same, com of S Augustin.

17 31 Mond. S Augustin, *Ap of England*, B. and Conf, (from the 26,) doub of second class, with an Octave, *white.*

J U N E, 30 Days.

18 1 Tues. S Aldelm, B. of *Salisbury*, and Conf. (from May 25,) doub, *white.*

19 2 Wed The Octave-day of S Augustin, doub, *white.*

20 3 Thurs. CORPUS CHRISTI, doub of first class, with an Octave, *white.* Vesp of the same.

⊙ 4 Frid. Of the Octave. semid, *white*, abstinence.

3, 50

22 5 Sat. Of the Octave, semid, *white*, abstinence.

23 6 SUNDAY within the Octave, and second after Pentecost. S Norbert, B Conf, doub, *white.* Vesp of him, com of the Sunday, and of the Octave,

24 7 Mond. Of the Octave, semid, *white.*

25 8 Tues. S William, A B. of *York*, and Conf. doub, *white.*

26 9 Wed. Of the Octave, semid, *white.*

27 10 Thurs. The Octave-day, doub, *white.*

The Indulgence ends.

28 11 Frid. S Barnabas, *Ap.* great doub, *red.*, abstinence.

29 12 Sat. S John Conf. doub, *white*, abstinence.

1, 10

● 13 SUNDAY third after Pentecost. S Anthony of Padua, Conf. doub, *white.* Vesp of him to the little Chapter, then of S Basil, com of S Anthony, and of Sunday.

2 14 Mond. S Basil, B C. Dr. doub, *white.*

3 15 Tue

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J U L Y, 31 Days.

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- 3 15 Tues. S Philip Neri, Conf. (from May 27.) doub, *white*.
- 4 16 Wed. S Ubaldu, B. Conf (from May 15.) semid. *white*.
- 5 17 Thurs. S Bernardin Conf. from May 20) semid *white*.
- 6 18 Frid. S Mary Magdal. of Pazzi, V. (from June 3, al. May 25.) semid *white*, abstinence.
- D 19 Sat. S Juliana, V. doub, *white*, abstinence.
- 10,5 8 20 SUNDAY fourth after Pentecost, *green*. Vesp of the Sunday com of S Margaret.
- 9 21 Mond. S Margaret Q. of Scots, Wid. (from the 10.) semid, *white*.
- 10 22 Tues. S Alban, M. great doub, *red*.
- 11 23 Wed. Vigil of S John Bapt. *purple*.
- 12 24 Thurs. Nativ. of S John Bapt. doub of first class, with an Octave, *white*. Feast of Devotion. Vesp of him, com of S William.
- 13 25 Frid. S William Abb, and Conf. doub, *white*, abstin.
- 26 Sat. SS John and Paul, MM. doub, *red*, abstinence.
- 4,53 15 27 SUNDAY fifth after Pentecost, *white*. Vesp of Sunday, com of S Leo, and of the Octave.
- 16 28 Mond. Vigil S Leo, P. and Conf. semid, *white*, Fast. *The Indulgence begins.*
- 17 29 Tues. SS PETER and PAUL, App. doub of first class, with an Octave, *red*. Vesp of them.
- 18 30 Wed. Commemoration of S Paul, Ap. doub, *red*.

J U L Y, 31 Days.

- 29 1 Thurs. Octave-day of S John, doub, *white*.
- 30 2 Frid. Visitation of the B. Virgin, great doub, *white*, abstinence.
- 31 3 Sat. Of the Octave of the App. semid, *red*, abstinence.
- 3,45 4 SUNDAY sixth after Pentecost, *red*. Vesp of the Sunday, com of the Octave.
- 5 5 Mond. Of the Octave of the App. semid, *red*.
- 6 6 Tues. The Octave-day, doub, *red*. *The Indulgence ends.*
- 7 7 Wed. Translation of S Thomas, B M greatdoub, *red*.
- 8 8 Thurs. S Elizabeth, Wid. semid, *white*.
- 9 9 Frid. Feria, *green*, abstinence.

28 10 Sat.

- 28 10 Sat. Seven Brothers, MM. *femid, red, abstinence.*
- 29 11 SUNDAY seventh after Pentecost, *green*, Vesp of S John, com of Sunday, and of SS Nabor, &c. M M. *white.*
- 3, 17 12 Mond. S John Gualbert Abb. and Conf. *doub, white.*
- 2 13 Tues. S Anacleto, P M. *femid, red.*
- 3 14 Wed. S Bonaventure, B C. Dr. *doub, white.*
- 4 15 Thurs. S Swithun, B of Winchester, and Conf. *doub, white.*
- 5 16 Frid. Our Lady of Mount Carmel, great *doub, white, abstinence.*
- 6 17 Sat. S Osmund, B. of Salisbury, and Conf. *doub, white, abstinence.*
- 7 18 SUNDAY eighth after Pentecost. S Camillus Conf. *doub, white.* Vesp of him to the little Chapter, then of S Vincent, com of S Camillus, and of Sunday.
- 2, 35 19 Mond. S Vincent of Paula, Conf. *doub, white.*
- 9 20 Tues. S Jerome Emilian, Conf. *doub, white.*
- 10 21 Wed. S Henry Emp. Conf. (alias the 15.) *fem. white.*
- 11 22 Thurs. S Mary Magdalen, *doub. white.*
- 12 23 Frid. S Apollinaris, B M. *doub, red, abstinence.*
- 13 24 Sat. *Vigil.* S Alexius, Conf. (alias the 17.) *femid, white, abstinence.*
- 14 25 SUNDAY ninth after Pentecost. S James, Ap. *doub of second class, red.* Vesp of him com of S Ann, and of the Sunday.
- 3 5 26 Mond. S Ann, great *doub, white, Feast of Devotion.*
- 16 27 Tues. S Pantaleon, M. *simple, red.*
- 17 28 Wed. SS Nazarius, &c. M M. *femid, red.*
- 18 29 Thurs. S Martha Virg. *femid, white.*
- 19 30 Frid. SS Abdon and Sennen, MM. *simple, red, abstinence.*
- 20 31 Sat. S Ignatius, Conf. *doub, white, abstinence.*

AUGUST, 31 Days.

- 21 1 SUNDAY tenth after Pentecost. S Peter's Chains great *doub, white.* Vesp of the same, com of S Paul of the Sunday, and of S Stephen, P. M.
- 22 2 Mond. S Stephen, P. M. *simple, red.*
- 2, 19 3 Tues. The finding S Stephen the first M. *femid, red.*
- 24 4 Wed. S Dominick Conf. *doub, white.*
- 25 5 Thurs. Our Lady ad Nives, great *doub, white.*
- 26 6 Frid.

- 26 6 Frid. The Transfiguration of our Lord, great doub, *white*, abstinence.
- 27 7 Sat. S Cajetan, Conf. doub, *white*, abstinence.
- 28 8 SUNDAY eleventh after Pentecost, *green*. Vesp of Sunday, com of SS Cyriacus, &c M M. and of S Romanus, M.
- 29 9 Mond. *Vigil*, SS Cyriacus, &c. M M. (from yesterday) *femid*, *red*.
- 30 10 Tues. S Lawrence, M doub, of second class, with an Octave, *red*. Feast of Devotion. Vesp of him, com of SS Tiburtius, &c. MM.
- 31 11 Wed. Of the Octave, *femid*, *red*.
- 1 12 Thurs. S Clare Virg. doub, *white*.
- 2 13 Frid. Of the Octave, *femid*, *red*, abstinence.
- 3 14 Sat. Vigil of the Assumption, *purple*, fast.
The Indulgence begins.
- 4 15 SUNDAY twelfth after Pentecost. Assumption of our Lady, doub of first class, with an Octave, *white*. Vesp. of the Feast, com of S Hyacinth, and of the Sunday.
- 5 16 Mond. S Hyacinth Conf. doub, *white*.
- 6 17 Tues. The Octave-day of S Lawrence, doub, *red*.
- 7 18 Wed. Of the Octave of the Assumpt. *femid*, *white*.
- 8 19 Thurs. Of the Octave of the Assumpt. *femid*, *white*.
- 9 20 Frid. S Bernard Abb. and Conf. doub, *white*, abstin.
- 10 21 Sat. S Jane Frances, Wid. doub, *white*, abstinence.
- 11 22 SUNDAY thirteenth after Pentecost. The Octave-day of the Assumpt. doub, *white*. Vesp of the same, com of S Philip Benitus, and of Sunday.
The Indulgence ends.
- 12 23 Mond. *Vigil*. S Philip Benitus, Conf. doub, *white*.
- 13 24 Tues. S Bartholomew. Ap. doub of second class, *red*.
Feast of Devotion. Vesp of him, com of S Lewis.
- 14 25 Wed. S Lewis, K and Conf. *femid*, *white*.
- 15 26 Thurs. S Joachim Father of the B. Virg. great doub, (from last Sunday) *white*.
- 16 27 Frid. S Joseph Calasancius Conf. doub, *white*, abstin.
- 17 28 Sat. S Austin, B C. Dr. doub, *white*, abstinence.
- 18 29 SUNDAY fourteenth after Pentecost. Decollation of S John Bapt. doub, *red*. Vesp of him to the little Chapter, then of S Rose, com of S John Bapt. of the Sunday, and of SS Felix, &c, MM. *white*.
- 19 30 Mond. S Rose of Lima, Virg. doub, *white*.
- 20 31 Tues. S Aidan, B of Lindisfarne, and Con. doub, *white*.

S E P T E M B E R, 30 Days:

- 1 Wed. S Raymund, Conf. doub, *white*.
 7-34 2 Thurs. S Stephen, K. and Conf. semid, *white*.
 24 3 Frid. Feria, *green*, abstinence.
 25 4 Sat. Of our Lady, *white*, abstinence.
 26 5 SUNDAY fifteenth after Pentecost, *green*. Vesp of
 27 Sunday, com of S Lawrence.
 28 6 Mond. S Lawrence Justinian, B and Conf. (from yel-
 te-day) semid, *white*.
 29 7 Tues. Feria, *green*.
 8 Wed. Nativity of the B Virgin, doub of second class,
 11 34 with an Octave, *white*. Feast of Devotion, Vesp of the
 Feast, com of S Gorgonius, M.
 1 9 Thurs. Of the Octave, semid, *white*.
 2 10 Frid. S Nicholas Tolentine, Conf. doub, *white*, abstin.
 3 11 Sat. Of the Octave, semid, *white*, abstinence.
 4 12 SUNDAY sixteenth after Pentecost. The Name of the
 B V Mary, great doub, *white*. Vesp of the same, com
 of the Sunday,
 5 13 Mond. Of the Octave, semid, *white*.
 6 14 Tues. Exaltation of the Cross, great doub, *red*.
 D 15 Wed. The Octave-day of our Lady, doub, *white*. Em-
 2, 54 ber-day, fast.
 8 16 Thurs. SS Cornelius, &c. M M. semid, *red*.
 9 17 Frid. The Stigmas of S Francis, doub, *white* Ember-
 day, Fast.
 10 18 Sat. S Joseph of Cupertino, Conf. doub. *white*. Ember
 day, Fast.
 11 19 SUNDAY seventeenth after Pentecost. SS Januarius,
 &c. M M, doub, *red*. Vesp of them to the little Chap-
 ter, then of SS Eustachius, &c. M M. com of SS Janu-
 arius, &c. and of Sunday.
 12 20 Mond. *Vigil*. SS Eustachius, &c. M M. doub, *red*.
 13 21 Tues. S Matthew Ap. and Evang. doub of second
 class, *red*. Feast of Devotion. Vesp of him, com of
 S Thomas. and of SS Mauzitus, &c. M M.
 14 22 Wed. S Thomas of Villanova, B Conf. semid, *white*.
 7, 1
 © 23 Thurs. S Linus, P M. semid, *red*.
 16 24 Frid. Our Lady of Mercy, great doub, *white*, abstin.
 17 25 Sat. Of our Lady, *white*, abstinence.

The Indulgence begins.

- 26 SUNDAY eighteenth after Pentecost, *green*. Vesp of it, com of SS Cosmas and Damian.
 27 Mond. SS Cosmas and Damian. MM. semid, *red*.
 28 Tues S Wencellus. M semid, *red*.
 29 Wed. S Michael, Arch. doub of second class, *white*. Feast of Devotion. Vesp of him, com of S Jerome.
 30 Thurs. S Jerome Conf. and Dr. doub. *white*.

OCTOBER, 31 Days.

- 1.3^a
 1 Frid. S Remigius, B. Conf. semid, *white*, abstinence.
 2 Sat. Our Guardian Angels, doub, *white*, abstinence.
 3 SUNDAY nineteenth after Pentecost. Rosary of the B Virgin. great doub, *white*. Vesp of the Feast, com of S Francis, and of Sunday.
The Indulgence ends.
 4 Mond. S Francis Conf. doub, *white*.
 5 Tues. S Thomas B of Hereford, and Conf. (from the 3) doub, *white*.
 6 Wed. S Bruno, Conf. doub, *white*.
 7 Thurs. S Mark, P and Conf. simple, *white*.
 8 Frid. S Bridget, Wid. doub. *white*, abstinence.
 9 Sat. SS Dennis, &c. MM semid, *red*, abstinence.
 10 SUNDAY twentieth after Pentecost. S Paulinus, A B. of York, and Conf. doub, *white*. Vesp of him, com of Sunday, and of S Francis Borgia.
 11 Mond. S Francis Borgia Conf. semid, *white*.
 12 Tues. S Wilfrid, A B. of York, and Conf. doub, *white*.
 13 Wed. S Edward, K and Conf. doub of second class, with an Octave, *white*.
 14 Thurs. S Callistus, PM: semid, *red*.
 15 Frid. S Teresa, Virg: doub, *white*, abstinence.
 16 Sat. Of the Octave, semid, *white*, abstinence.
 17 SUNDAY twenty-first after Pentecost, *white*. Vesp of S Luke, *red*.
 18 Mond. S Luke Evang. doub of second class, *red*.
 19 Tues. S Peter of Alcantara Conf. doub, *white*.
 20 Wed. Octave-day of S Edward, doub, *white*.
 21 Thurs. SS Ursula, &c. VV. MM. great doub, *red*.
 B 2. © 22 Frid,

- 22 Frid. S John Cantius, Conf. doub, *white*, abstinence.
 12,53
 23 Sat. S Hedwige, Wid. (from the 17) semid, *white*,
 abstinence.
 24 SUNDAY twenty-second after Pentecost, *green*. Vesp
 of S John, com of Sunday, and of SS Chrysanthus, &c,
 M M. *white*.
 25 Mond. S John of Beverley, A B. of York, and Conf,
 doub, *white*
 26 Tues. S Evaristus, P M. simple, *red*.
 27 Wed. Vigil of the App: *purple*.
 28 Thurs. SS Simon and Jude, App. doub of second
 class, *red*. Feast of Devotion. Vesp of them, com of
 S Bede.
 29 Frid. S Bede, Conf. doub, *white* abstinence.
 30 Sat. Vigil of all Saints, *purple*, Fast.
 1 28
 31 SUNDAY twenty-third after Pentecost, *green*. Vesp
 of All Saints, *white*.

The Indulgence begins.

NOVEMBER, 30 Days.

- 25 1 Mond. ALL SAINTS, doub of first class, with a
 Oclave, *white*. Vesp of the Feast, after which are the
 Vesp for the Dead, *black*.
 26 2 Tues. All Souls *black*.
 27 3 Wed. S Winefride, Virg. and M. doub, *red*.
 28 4 Thurs. S Charles, B and Conf. doub, *white*.
 29 5 Frid. Of the Oclave, semid, *white*, abstinence.
 6 6 Sat. Of the Oclave, semid, *white*, abstinence.
 6,21
 7 SUNDAY twenty-fourth after Pentecost, *white*, (from
 the fifth Sunday after Epiphany.) Vesp the first of the
 Oclave day, com of the Sunday, and of the four crown
 ed Brothers, M M.
 8 Mond. The Oclave-day, doub, *white*.
The Indulgence end.
 9 Tues. Dedication of S John Lateran, doub, *white*.
 10 Wed. S Andrew Avelline, Conf. semid, *white*.
 11 Thurs. S Martin, B and Conf. doub, *white*.
 12 Frid. S Martin, P and M semid, *red*, abstinence.
 13 Sat. S Didacus, Conf, semid, *white*, abstinence

- 8 14 SUNDAY twenty-fifth after Pentecost. S Eadonwald, B of London, and Conf. doub, *white*. Vesp of him to the little Chapter, then of S Gertrude, com of S Eadonwald, and of Sunday sixth after Epiphany.
- 9 15 Mond. S Gertrude, Ving. doub, *white*.
- 10 16 Tues. S Edmund, A.B. of Canterbury, and Conf. doub, *white*.
- 11 17 Wed. S Hugh, B of Lincoln, and Conf. doub, *white*.
- 12 18 Thurs. Dedication of the Churches of SS Peter and Paul, doub, *white*.
- 13 19 Frid. S Elizabeth, Wid. doub, *white*, abstinence.
- 14 20 Sat. S Edmund, K and M. great doub, *red*, abstin.
- 21 SUNDAY twenty-sixth and last after Pentecost. Presentation of the B. Virgin, great doub, *white*. Vesp of the same, com of S Cecily, and of Sunday.
- 22 Mond. S Cecily, V and M. doub, *red*.
- 23 Tues. S Clement, P and M. semid, *red*.
- 24 Wed. S John of the Cross, Conf. doub, *white*.
- 25 Thurs. S Catherine, V and M. doub, *red*.
- 26 Frid. S Felix, Conf. doub, *white*, abstinence.
- 27 Sat. S Gregory Thaumaturgus, B. Conf. semid, *white*, abstinence.
- 28 SUNDAY first of Advent, *purple*. Vesp of the same, com of S Saturninus, M.
- 29 Mond. Vigil of S Andrew, *purple*.
- 30 Tues. S Andrew, Ap. doub of second class, *red*. Feast of Devotion. Vesp of him, com of Advent.

D E C E M B E R, 31 Days.

- 1 Wed. Feria, *purple*, Fast,
- 2 Thurs. S Bibiana, V and M. semid, *red*.
- 3 Frid. S Francis Xavierius, Conf. doub, *white*, Fast.
- 4 Sat. S Peter Chrysologus, B C. Dr. doub, *white*, abst.
- 5 SUNDAY second of Advent, *purple*. Vesp of S Nicholas, com of Sunday, *white*.
- 6 Mond. S Nicholas, B and Conf. doub, *white*.
- 7 Tues. S Ambrose, B C. Dr. doub, *white*.
- 8 Wed. Conception of the B. Virgin, doub of second class, with an Octave, *white*. Feast of Devotion. Vesp of the Feast, com of S Birinus, and of Advent, Fast.
- 9 Thurs. S Birinus, B of Dorchester, and Conf. (from the fifth) doub, *white*.

- 4 10 Frid. Of the Octave, semid, *white*, Fast.
- 5 11 Sat. S Damasus, P and Conf. semid, *white*, abstinence.
- 6 12 SUNDAY third of Advent, *purple*. Vesp of S Lucy,
8,50 com of Sunday, and of the Octave, *red*.
- 7 13 Mond. S Lucy, V and M, doub, *red*.
- 8 14 Tues. Of the Octave, semid, *white*.
- 9 15 Wed. The Octave-day, doub, *white*. Ember-day, fast.
- 10 16 Thurs. S Eusebius, B and M. semid, *red*.
- 11 17 Frid. Ember day, *purple*, fast. Antiphon *O sapientia*.
- 12 18 Sat. Ember day, *purple*, fast. Antiph. *O Adonai*.
- 13 19 SUNDAY fourth of Advent, *purple*. Vesp of the
same, the Antiphon, *O radix*.
- 14 20 Mond. Vigil of S Thomas, *purple*, Ant. *O clavus*.
- 15 21 Tues. S Thomas, Ap: doub of second class, *red*. Feast
1,44 of Devotion. Vesp of him, com of Advent, *O Oriens*.
- 16 22 Wed. Feria, *purple*, Antiph. *O Rex*, Fast.
- 17 23 Thurs. Feria, *purple*, Antiphon, *O Emmanuel*.
- 18 24 Frid. Christmas-Eve, *purple*, Fast.
The Indulgence begins
- 19 25 Sat. CHRISTMAS-DAY doub, of first class, with an
Octave, *white*. In Vesp. com of S Stephen.
- 20 26 SUNDAY (*vacant*) S Stephen, Proto M. doub of
second class, with an Octave, *red*. The Psalms at
Vesp on this, and the three following festivals are the
same as on Christmas-day, then from the little Chap-
ter of S Stephen, com of S John, and of Christmas.
- 21 27 Mond. S John Evang. doub of second class, with an
Octave, *white*. Feast of Devotion. In Vesp com of
Holy Innocents, of Christmas, and of S Stephen.
- 22 28 Tues. Holy Innocents, doub of second class, with an
10,54 Octave, *purple*. Feast of Devotion. Vesp from the
little Chapter of S Thomas, M, com of Holy Innocents
and of Christmas, *red*.
- 23 29 Wed. S Thomas of Canterbury, B and M. doub of
first class, with an Octave, as Patron of the English
Clergy, *red*. Feast of great Devotion. In Vesp com of
Sunday within the Octave, and of Christmas.
- 24 30 Thurs. Of the Sunday within the Octave, semid, *white*.
- 25 31 Frid. S Silvester, P and Conf. doub, *white*, abstinence.

LAUS DEO SEMPER.

The following Year 1791. The Dominical Letter will be B,
The Epact 25--Easter Sunday April 24.

The Principal FESTIVALS explained.

SUNDAY, a Day dedicated by the Apostles to the more particular Service and Honour of Almighty God, on which by the Precept of the Church, all who have no lawful impediment, are obliged to be present at the most adorable Sacrifice of the Mass. And it is transferred from the Jewish Sabbath to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that Day, whence it is called, *The Lord's Day*; and Sunday from the Heathens dedicating it to the Sun.

January 1. The **CIRCUMCISION** of our LORD JESUS CHRIST, called *New Year's-Day* is a Feast of OBLIGATION, that is the Church demands of every one who is not prevented by infirmity, distance, or particular situation in life to be present at the most adorable Sacrifice of the Mass; and the like to be observed on all other days which are marked of Obligation, but the absent are not to infer from the lawful Impediments to their being present, that they are quitted from the obligation, they may intentionally present themselves to join with those who are present at the Mass. And if convenient, make use of such Devotions as are allotted to the time, by saying the Rosary, or other Prayers; Seek to obtain share in the Advantages of this divine Institution.

The Festival is to commemorate the first shedding of the blood of our dear Redeemer, when he complied with the commandment of the Old Law, Gen. xviii. 12, commanding all male Children on the Eighth Day from their Birth, to undergo this Ceremony, though not necessary to him who was all purity, yet having taken the Nature of Man, he chose to submit to the weakness of our Understanding, and received on this Day the Name Jesus, Luke xviii. 31: which signifies Saviour.

Jan. 6. *Epiphany of our Lord*, a Feast of Obligation in memory and Honour of Christ's Manifestation to the Gentiles by an extraordinary Star, which conducted the three Kings from the East to adore him in the Manger, where they presented him with Gold, Myrrh and Frankincense, in Token of his Kingship, Humanity, and Divinity, or of his being God, King and Man. The Word Epiphany comes from the Greek, signifies a Manifestation. And it is called Twelfth-day, because celebrated the Twelfth Day after Christ's Birth, exclusively,

sively. The same Day are commemorated our Saviour's Baptism, and his first Miracle of turning Water into Wine at the Wedding of Cana in Galilee.

Jan. 25. Conversion of St Paul. This Feast was instituted by the Church, to perpetuate the Memory of his miraculous Conversion, which happened on this Day, in the 35th Year of Christ, as he was going with Letters from Jerusalem to Damascus, to persecute the Christians, when suddenly a Voice from Heaven called him, and of a Persecutor rendered him an Apostle, *Acts xi.*

Feb. 2. Candlemas Day, or the Purification of the Virgin, a Feast of Devotion, that is all who can, would do well to hear Mass—but the Precept of Obligation by a late Grant is dispensed with. It is in Memory and Honour both of the *Presentation of our blessed Lord*, and the *Purification of the Virgin Mary* in the Temple of Jerusalem the Fortieth Day after her happy Delivery, according to the Law of Moses *Lev. xii.* And is called *Purification*; from the Latin *Wor* *purifico*, which signifies to *purify*; not that the blessed Virgin had contracted any Sin by her Child birth which needed purifying (being the Mother of Purity itself) but because other Women were, by this ceremonious Rite, freed from the legal Impurity of Child birth, to which, out of her great Humility she submitted. It is called *Candlemas*, because before Mass is said, the Church blesses her Candles for the whole Year, and makes a Procession with them in the Hands of the Faithful in Memory of the Light wherewith Christ illuminated the whole Church at his *Presentation*, when old Simeon stiled him *a Light to the Revelation of the Gentiles, and the Glory of the People Israel*, *Luke ii. 32.*

Septuagesima, Saxagesima, and Quinquagesima Sundays, are Days set apart by the Church for Acts of Penance and Mortification, and are a certain Gradation or Preparation to the Devotion of *Lent* being more proper and immediate to the *Passion and Resurrection of Christ*; taking their numeral denominations from their being about *seventy, sixty, and fifty* Days before *Easter*.

Shrove-tide signifies the Time of Confession; for our Ancestors used to say, *We will go shrift*; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a Priest, the better to prepare themselves for a holy observance of *Lent*, and worthy receiving the blessed Sacrament at *Easter*.

Ash Wedn-fday, a day of public penance and humiliation thro' the whole Church of God, so called from the ceremony of blessing Ashes, wherewith the Priest signs the people with a cross on their foreheads, giving them this wholesome admonition. Remember, Man, that Dust thou art, and unto Dust thou shalt return, Gen. ii. 9, to mind them of their Mortality and prepare them for the holy Fast of Lent; the Ashes are made of the Palms blessed the Palm Sunday before. During Lent, about five o'clock each of the Chapels in London choose one evening in every week, except holy Week. for saying Communion, and give benediction, and have a discourse expressive of the nature of this penitential season.

Lent is called in *Latin Quadragesima*, because it is a Fast of forty Days, except Sundays, which are only abstinence, instituted by the Church, in a grateful Commemoration of Christ's fasting Forty Days in the Desert.

Passion Sunday, so called from the *Passion of Christ* then drawing nigh, was ordained by the Church more closely to prepare us for a worthy celebration of that solemnity. This day Crucifixes, &c. are covered in churches with mourning colour, both to commemorate our Saviour's going out of the Temple and hiding himself, and to dispose us to compassionate his sufferings.

Palm Sunday, the first of the Holy Week, is in Memory and Honour of our Lord's triumphant entry into Jerusalem, so called from the Palm branches strewed under his feet by the Hebrew Children, crying *Hosanna to the Son of David*. Matt. xxi. And therefore this day the Church blesses Palms, and makes a solemn Procession, in Memory of that humble triumph of our Saviour, the people bearing Palm branches. And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

On *Wednesday, Maundy-Thursfday and Good-Friday* the Office of Tenebræ which signifies darkness, is said or sung in the Chapels of London about five o'clock in the evening, and the fourteen yellow lights in the triangular branch, extinguished at the end of each Psalm, one by one, leaving only that which is a white one at the top lighted; and at the end of every second Verse of the Benedictus, one of the Lights on the Altar is also extinguished till the whole six are put out, and then during the Psalm Miserere, the white candle is taken from the triangular branch, and hid till the noise, which is made to represent the

the convulsed state of nature, at the time of the death of her Maker, and then brought forth, and put lighted in the place, on the Branch from which it was taken, which is to remind us that the Divinity never was separated from the Humanity.

Maundy Thursday, in Memory of our Lord's last Supper, when he instituted the *Blessed Sacrament* of his precious body and blood, so called from the first Word of the Anthem, *Mandatum*, &c. John. xiii. 34. *I give you a new Command that you love one another, as I have loved you*; which is sung on that day in the Church, when the Prelates begin the Ceremony of washing the People's Feet, in Imitation of Christ's washing those of his Disciples, before he instituted that blessed Sacrament. On Maundy-Thursday there is but one Mass, the Organ plays and Bells ring during the Gloria in Excelsis Deo, and then cease till the same begins on Holy Saturday. On this Day two Hosts are consecrated, one of which is left for public adoration the remainder of the day, and various decorations are usual in this Country in honor of this solemnity of the blessed Sacrament.

Good-Friday, the most sacred and memorable Day, on which the great and glorious Work of our Redemption was consummated, by our Saviour Jesus Christ on his bloody Cross, between two Thieves at *Jerusalem*.

The sacred Host continues exposed during the office, for there is no Mass on this Day; the Passion from St. John is read, the Cross is uncovered with great solemnity, and the justly merited relative respect paid as to the Image of that on which the Redemption of Mankind was completed, by the Faithful; there is a Discourse in general on this occasion.

Holy Saturday, The great functions of this Day were formerly done in the Night, and is begun by blessing the fire lighting the Triple candle, blessing the Paschal candle, and grain of Incence in form of five nails, and are stuck into it, reading twelve Prophecies concerning the great events which those days represent; blessing the Font for baptizing, of which an explanation is given in the Holy Week Book; and the first Mass and Vespers for Easter is said. On beginning the Gloria in Excelsis Deo, the Organ plays and the Bells ring, which they had not done from the same time on Maundy-Thursday. From this day till the Ascension, the Paschal Candle is light up at the Gospel, to remind us that our blessed Saviour was with us on the Earth till his glorious Ascension, instructing his Apostles and Faithful in all Truth.

THE

The four *Ember Weeks*, in *Latin Quatuor Tempora*, are Times of public Prayer, Fasting, and Procession, saying the Litany of the Saints, partly instituted for the successful Ordination of Priests and Ministers of the Church; which is at these four seasons of the year commonly performed, and partly to beg and give Thanks to God for the Fruits of the Earth; *Ember* comes from the *Greek Word Emera* a Day; others call them *Ember-Days*, from the ancient religious Custom of doing nothing on those Days, till Night, and then only a cake baked under the *Embers*, called *Ember-bread*.

Wakes, or *Country Feasts*, are usually observed on the Sunday next after the Saint's Day, to whom the Parish Church is dedicated; and took origin from a Letter written by St. Gregory the Great, to St. Melitus Abbot, who was sent into England with St. Augustine, in these Words: "It may therefore be permitted them (the *English*) that on the Dedication Days, or other solemn days of Martyrs, they make them Bowers about their Churches, and refreshing themselves, and feasting together after a good religious sort, kill their Oxen now to the Praise of God, and Increase of Charity; which before they were wont to sacrifice to the Devil, *Bede's Eccl. Hist. chap. 30.*" And they are called *Wakes*, because on the nights of those Feasts People were wont at Night to awake from sleep, and go to Prayers.

Feb. 24. St. Matthias, a Feast of Devotion, chosen by the College of Apostles, to supply the place of Judas the Traitor; was crowned with Martyrdom in *Jewry*, in the Year 74.

March 12 St. Gregory, surnamed the Great, for his admirable Works, and indefatigable Labours; amongst which, his labelling for the Conversion of our Isle, St. Augustine, with other holy Monks of St. Benedict's Rule is not the least Fruit of his many toilsome Labours; and for which he is worthily stiled by St. Bede, the Apostle of England; he Anno 604.

March 17. St. Patrick, Feast of Devotion, Son to Calphurnius, a noble Briton of Pembroke-shire, being educated by his uncle, the great St. Martin of France, was ordained by Pope Gelasius, Anno 431, and sent to preach the Gospel first to the Irish, then to the *Irish*, which Nation he converted, and became their Apostle; he died full of Sanctity and Miracles, Anno 122, A. D. 461.

March 19.

March 19. St. Joseph, A Feast of Devotion, Spouse of our blessed Lady; he died in *Judea*, about the 12th Year of *Jesus Christ*.

March 25. Annunciation of our Lady, a Feast of Obligation, in Memory of the Angel *Gabriel's* most happy Embassage to her: upon which, by her Consent, and the Operation of the Holy Ghost, the Son of God was incarnate in her sacred Womb.

Easter-Day, in *Latin Pascha*, a great Festival in Memory and Honour of our Saviour's Resurrection from the Dead on the third Day after his Crucifixion, *Mat. xxviii 6*. It is called *Easter* from *Oriens*, the *East*, or Rising, one of *Christ's* Titles; And his Name, says the Prophet *Zacharias*, chap. vi. 12. is *Oriens*. *Easter Monday* also is a Feast of Obligation in Memory of our Lord's first Apparition after his Resurrection; which is commemorated on this Day for the great Solemnity of his Festival. *Easter Tuesday* is a Feast of Devotion.

Low Sunday, in *Latin Dominica in albis*, is the Octave of *Easter-day*, and so called from the *Catechumens* white Garments Emblems of Innocence and Joy, which they put on at their Baptism, and solemnly put off this Day.

Holy Thursday, or *Ascension Day*, is a Feast of Obligation solemnized in Memory of *Christ's* glorious Ascension into Heaven on the Fortieth Day after his Resurrection, in the sight of his Apostles and Disciples, *Acts, i. 9*. for which reason the Paschal Candle at the end of the Gospel is taken away to signify the same.

April 23. St. George, a Feast of Devotion, Martyr of *Lycia*, about the Year 300, of whom the Roman Martyrologist says, that the Church of God honours his glorious Martyrdom among other Martyrs: He was chosen in a special manner chief Patron of our *English Nation*, at the Instance of the glorious Prince *Henry V.* ere he undertook his Expedition to regain *France*; when it was also ordained by a provincial Constitution, that his Feast should be kept holy; and Solemnity is observed with a double Office and Octave throughout the whole Realm.

April 25. St. Mark Evangelist, a Feast of Devotion, Disciple and Interpreter to *St. Peter*, who writing his Gospel at the Request of the Christians at *Rome*, took it with him into *Egypt*, where first preaching at *Alexandria*, he founded a Church; and afterwards, being apprehended for the Faith

Christ was bound with Cords, dragged upon Stones, and put up in a close Prison, where he was comforted by an angelic Vision, and an Apparition of our Lord. Finally, he was called to Heaven in the eighth Year of Nero. On this day the long Litanies are said, and Abstinence from Flesh is observed, to obtain a Blessing on the Fruits of the Earth.

May 1. SS Philip and James, Apostles, a Feast of Devotion; after the first had converted almost all Scythia to the Faith of Christ, being fastened to a Cross, was stoned to death, making a glorious End at Hieropolis in Asia, anno 54. The second, called also our Lord's Brother, was the first Bishop of Jerusalem, where being thrown from a Pinnacle of the Temple, his Thighs broke, and wounded in the Head with a Miller's Club, he gave up the Ghost, and was buried near the Temple, anno 63.

May 3. Finding the Holy Cross, otherwise called Holy Rood-day, a Feast in Memory of the miraculous finding the Holy Cross, whereon our blessed Saviour suffered, by St. Helena, Mother of Constantine the Great, anno 326, after it had been hid by the Infidels 180 Years, who had erected a Statue of Venus in place of it.

Rogation Week being always the next but one before Whit-Sunday is so called, because on Monday, Tuesday, and Wednesday, Rogations, (from roga, to ask and pray) and Litanies of Saints are used, with Abstinence from Flesh enjoined by the Church to all Persons, not only for a devout Preparative to the Feast of Christ's glorious Ascension and Pentecost; but also to implore and supplicate the Blessing of God on the Fruits of the Earth. The Belgians call it cruix-week, i. e. cross-week, and it is called in some Parts of England; because when the Feast goes on those Days in Procession, the Cross is carried before him. In the North of England, it is called Gang-week, from the Ganging, or going in Procession then used.

Whit-Sunday, or Pentecost, a solemn Feast in Memory and Honour of the Descent of the Holy Ghost on the Heads of Apostles in the shape of Tongues of Fire, Acts ii. 3. Pentecost in Greek signifies the fiftieth, it being the fiftieth Day after the Resurrection; and it is called Whit-Sunday, from the Disciples being anciently clothed in White, and admitted the Eve of this Feast to the Sacrament of Baptism. The Saxons called it Wied sanday, i. e. Holy Sunday. Whit-Sunday is also of Obligation, but Whit-Tuesday is only of

Trinity Sunday, the Octave of *Whit-Sunday*, dedicated to the Honour of the most blessed Trinity; to signify, that the Works of our Redemption and Sanctification, then completed, are common to the Three Persons.

Corpus Christi, a Feast of Obligation, being always the *Thursday* after *Trinity Sunday*, is a Feast instituted by the Church in Honour of the blessed Sacrament of the Altar; and receives its Denomination from the Body of Christ substantially present there: On this Day in all Catholic Countries that adorable Sacrament is most solemnly carried about in Procession; the Priest and People expressing their highest Devotions in Hymns and Prayers, accompanied with all other outward Testimonies of pious Affection, as Music, Flowers strewed along the Streets, and their best Tapestries on the Walls, &c.

May 26. St. Augustin, Archbishop of *Canterbury*, was sent over by *St. Gregory the Great*, to preach the Christian Faith to our Nation: He first converted *Ethelbert King of Kent*, afterwards with others sent as Coadjutors to him, and his Successors, reconciled the whole Nation to the Faith and Love of Christ, and so became our Apostle. He died in all Sanctity of Life, *anno 608*, and was buried in his own Cathedral of *Canterbury*, whereof he was the first Archbishop. His Relic was used to be very solemnly kept holy throughout the Diocese.

June 11. St. Barnaby, a Feast of Devotion, born in *Cyprus* and ordained Apostle of the Gentiles by *S. Paul*, travelled with him into many Provinces, exercising the function of preaching the Gospel committed to him; and lastly going to *Cyprus*, there adorned his Apostleship with a glorious Crown of Martyrdom, *anno 50*, whose body, himself revealing, was found in the time of *Zeno the Emperor*, with *St. Andrew's Gospel* in his own hand writing.

June 22. St. Alban, first Martyr of our Nation in the Isle of *Dioclesian*; he suffered for entertaining a Priest at Verulam now from him called *St. Alban's*, under *Asclepiodatus*, Confident of *Britany*, *anno 303*.

June 24. Nativity of St. John Baptist, a Feast of Devotion, our Lord's precursor, Son of *Zachary* and *Elizabeth*, being yet in his Mother's womb, was replenished with the Holy Ghost.

June 29. St. Peter and St. Paul, a Feast of Obligation, they are joined in one Solemnity, because they were principal co-operators under Christ in the Conversion of the World.

first converting the Jews, the other the Gentiles; and were both martyred at the same place, Rome and on the same Day

July 7. Translation of St. Thomas of Canterbury, a Feast ordained by a provincial Constitution, in the time of Simon Islip, Archbishop of Canterbury, to be solemnly observed and kept holy throughout the Nation, in Memory of his sacred Relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own Cathedral, where they were held in great Veneration, till the days of King Henry VIII. 1539.

July 25. St. James the Great, a Feast of Devotion, Brother of St. John the Evangelist, was about the Feast of Easter, beheaded at Jerusalem, by Herod Agrippa, anno 42. His Relics were on this Day translated to Compostella in Spain, where they were had in great Veneration, people resorting thither from all parts of Christendom to pay their pious Devotions, and fulfil their Vows.

July 26. St. Anna, a Feast of Devotion, Mother of the B. Virgin Mary.

July 27. St. Joseph of Arimathea, a noble Senator, who having buried Christ, came out of Jewry into Britain with Joseph his Son, and divers others, and obtained of King Viragus a little Isle in Somersetshire, now called Glastenbury; where building for himself and Companions a little monastery, and leading a solitary Life, replenished with merits and old Age, he reposed in our Lord, anno 82.

Aug. 10. St. Lawrence, a Feast of Devotion, Deacon to Pope Zistus II. was most cruelly broiled on a Gridiron for the Faith of Christ, which Martyrdom he suffered with incomparable fortitude and patience, anno 253.

Aug. 15. Assumption of the B. V. Mary, a Feast of Oblation, in Memory of her being taken up into Heaven, both Body and Soul, after her dissolution, which is a constant tradition in the Church, ever piously believed, and happened anno 36.

Aug. 28. St. Helen, an English Woman by birth, was Mother to Constantine the Great, the first Christian Emperor, who first gave example to other Princes to maintain and amplify the Church of God. She was daughter to Prince Coel of Britain; and for her zeal to Christianity, became worthy both of earthly and Heavenly Crown. Her sacred Relics were translated from Rome to Rhemes in France, where they are kept with due Veneration. She died anno 326.

Aug. 24. St. Bartholomew, Apostle, Feast of Devotion, who having preached the Gospel in India, and passing thence into

the greater Armenia; after he had converted innumerable people to the Faith, was barbarously flayed alive by command of King Ariagat; and then beheaded, *anno* 44.

Sep. 8. Nativity of the B. Virgin Mary, a Feast of Devotion, is in Memory of her happy and glorious birth, by whom the Author of all life and safety was born to the World.

Sep. 21. St. Matthew Apostle and Evangelist, a Feast of Devotion, who preaching the Gospel in Ethiopia, was slain at the Altar as he celebrated the divine Mysteries, *anno* 44.

Sep. 29. St. Michael Archangel, or Michaelmas-Day, a Feast of Devotion, signifies a Solemnity or Solemn Mass, in honour of him, and all the nine orders of Angels; as also to commend the whole Church of God to their patronage and prayers, by whose charitable Ministry we have received of God, the original source, so many benefits. And it is called the dedication of St. Michael, from the dedicating a Church to him, in Rome by Pope Boniface III. *anno* 606.

Oct. 18. St. Luke Evangelist, who, after he had endured many Afflictions for the Name of Christ, filled with the Holy Ghost, died in Bithynia in the year of our Lord 74, whose sacred bones were brought to Constantinople, and thence translated to Padua.

Oct. 28. St. Simon the Canaan, and Jude otherwise called *Thaddeus*, a Feast of Devotion, the first preached the Gospel in Egypt, the other in Mesopotamia; and afterwards went together into Persia, after having converted an infinite Multitude of that Nation to the Faith, they accomplished their Martyrdom in the year 68.

Oct. 29. St. Bede, commonly called *Venerable*, for having illustrated the Church of God with his Learning and Piety, was delivered up to the Monastery of SS Peter and Paul at Wearmouth in Bishopric of Durham, at Seven Years of Age, and educated in all good Literature, as well as Monastic Discipline, under the pious Care of St. Bennet Bishop. At 23 he was ordained Priest, by John the Ordinary of that Diocese, at the Appointment of Acca Archbishop of York. He died *anno* 734, on the Day of our Lord's Ascension, and was buried in his own Monastery, but afterwards translated to Durham. His Feast is now kept with a double Office, on the 29th of October.

Nov. 1. All saints, or All hallows, a Feast of Obligation in memory and honour of all the Saints; since the whole year is too short to afford us a separate Feast for each.

Nov. 2.

Nov. 2. All souls, a day appointed by the Church, for the living to offer prayers and suffrages for all the Souls of the Faithful departed.

Nov. 30. St. Andrew Apostle, a Feast of Devotion, who preached the Gospel in Thrace and Scythia; but apprehended by *Egeas* the Proconsul was first imprisoned, then most cruelly beaten, and lastly fastened to a Cross, whereon he lived two days, preaching to the People; and having besought our Lord not to permit him to be taken down, encompassed with a great light from Heaven, he gave up his blessed soul, at *Fatras*, in *Achaia*, anno 69.

The four Sundays of Advent, preceding *Christmas*, were instituted by the Church, with particular Offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

Dec. 8. Conception of the Glorious and ever B.V. Mary Mother of God, a Feast of of Devotion, first instituted by *S Anselm* Archbishop of *Canterbury*, anno 1070, and commanded afterwards by *Sixtus IV*, to be generally observed through the Church, anno 1476.

Dec. 21. St. Thomas Apostle, a Feast of Devotion, who having preached the Gospel to the Parthians, Medes, Persians, and Hyrcans, went into India, where he instructed that People in the Christian Faith, for which, he was thrust through the Body with Lances, and gave up his blessed Soul at *Calamina*, anno 44.

Dec. 25. The Nativity of our Lord Jesus Christ, a Solemn Feast of Obligation, yearly celebrated by the Catholic Church, even from the Apostles Time, in Memory of our Saviour's Birth at *Bethlehem*; and is called *Christmas*, from the Mass celebrated on that Day in Honour of his Holy Birth.

Dec. 26. St. Stephen, a Feast of Devotion, the first Martyr after Christ's Ascension, was stoned to Death by the Jews, anno 34.

Dec. 27. St. John Apostle and Evangelist, a Feast of Devotion; who after writing his Gospel, his Banishment, and receiving his Revelations, lived to the Time of *Trajan* the Emperor, and both founded and governed the Churches of Asia. Finally worn out with Old Age, he died at *Ephesus*, aged 93, anno 68, and was buried near the same City.

Dec. 28. Holy Innocents; a Feast of Devotion, in Memory of the Babes slain by *Herod*, when he sought our blessed

Saviour; and is called Childermas, from the particular Commemoration of those martyred Children in the Mass of that Day.

Dec. 29. St. Thomas, a Feast of Devotion, Archbishop of Canterbury, Primate of all England, and Patron of the English Clergy, who, for maintaining the Privileges of the Church of God, was martyred in his own Cathedral at Vespers, in the Year of our Lord 1170.

All other Festivals, which bear the Names of Saints are instituted by the Church to honour God, to teach us to imitate their Virtues, respect their Suffering or Martyrdoms, and to supplicate Support and Comfort, under whatever Affliction or Contradictions in Life he may be pleased to permit, as the Test of our Fidelity, and that we may be ever ready to join in saying, with the blessed Spirits in Heaven,

GLORY BE TO GOD ON HIGH.

London, January 1, 1788.

A CONFRATERNITY for the repose of our Brethren, who are in a State of Expiation, erected in the Neapolitan Chapel, Seymour Mews, near Portman Square, held every Second Sunday of the Month after the Service of the Day.

It is a wholesome and holy Cogitation to pray for the Dead, that they may be loosed from their Sins, 2 MAC. xii. 43.

If any Man's Works shall burn, he shall suffer Loss, but he himself shall be saved, yet so as by Fire. ST. PAUL, 1 COR. iii. 15.

A Charity so important to each one of us, which affords Relief to those no longer in a State to help themselves, above all others is the most acceptable in the Sight of God, needs no embellishing Phrase to adorn, nor Reason to urge the Necessity of such an Institution.—We all know the Acuteness of Pain, which every one, more or less, feels in every Station of this Life, and though our Holy Church in her Councils doth not define, with exact Precision, what the Suffering of our deceased Friends may be, yet from the Words of St. Paul and others we are assured, the most excruciating Pangs of our whole Life fall far short of one Moment's Expiation in the other.

To associate then in so meritorious a Work, and to defray the incident Expences which must attend it, a Subscription is opened; which, that the poor may not be deprived of a Share in the offering, will be only Three Pence each person for every Month, whilst the more Opulent will be left to increase their Benefaction, according as their pious Inclination shall direct them.

The Rules of this Confraternity are,

I. The Second Sunday of every Month, immediately after Vespers, the Office of the Dead shall be said, and the Five Masses on the first Vacant Day in the following Week shall be offered up for any Member or Members who may have departed in the preceding Month; or in case of no one's Death, then the Function shall be for the Faithful in General.

II. There

II. There shall not be any Obligation of Attendance from those Subscribers, whose Abode may be remote, or any Inconvenience in attending; but it is recommended to every Member, that they say the Psalms *Miserere* and *De Profundis* twice every Week,—offer one Mass, at which they should be present;—and say one Pair of Beads of Five Tens, in Honour of the Five Wounds of our Blessed Redeemer, within the Month, if Opportunity and Leisure will permit,—or may change this to any other Devotion more suitable to their Occupations.—By this Rule those who reside in the most distant Town or Country, may see the advantageous benefits arising from their Subscription, without burthening themselves with Attendance, and those who have the Charity to subscribe for Parents or other Friends, though ever so long dead, may have them registered to partake of these Benefits.

III. A Book shall be kept, in which each Subscriber's Name and Abode, with their Subscription, shall be inserted, which shall be left with the Rev. Mr. Kimberly, who, with the other Gentlemen, are authorised to receive and apply the same to the above Use; or the Clerk of the Chapel in their absence.

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O B I T U A R Y.

FOR M,DCC,LXXXIX.



1789. Feb. 4. Rev. Mr. Edward Ball, Aire, in
Artois.

March, 11. Rev. Mr. John Sheppard, London.

June, 23. Rev. Mr. Sudell, Age 57. London.

1789. March 1. Rev. Mr. James Dennett, Bury St.
Edmunds.

April 23. Rev. Mr. Allanus L'Aunoy, Age 89,
Leige.

30. Rev. Mr. William Molyneux, Brina.

May 1. Rev. Mr. Raymond Harris, Liverpool.

21. Rev. Mr. John Price, Age 80, Leige.

July 16. Rev. Mr. Francis Starisbrick, Aged
88. Leige.

1788, July 2. Dom Cyprien Barnwell, O, S, B,
Lampspring.

Dom Bade Scot, O, S, B, Lampspring.

1789, Feb. 24. Lay Brother Lewis Wilton, O, S, F,
Douty.

RELIGIOUS WOMEN.

- 1787, Feb. 9. Sister Justina Huddleston, Age 78, Rel. 60. O, S, A, Bruges
- 1787, Dec. 14. Mother Mary Barnard Plowden, Leige.
Mother Felicitas Cockran, Leige.
- 1788, Mar. 27. Mother Catharine Joseph Hawardin, Age 64, Rel. 47. O, S, C, Dunkirk.
- July 10. R. Dom. Cæelia Collings, Age 72, Rel. 51. O, S, B. Gant.
Mother Monica Emmot, Leige.
- 1789, Dec. 27. R. M. Mary Hyacinth Wilkinson, Ex Prioris, O, S, D, Brussels.
- Jan. 17. Dame Mary Xaviere Sims, Aged 53, Rel. 32, O, S, B, Paris.
- Mar. 1. Lady Abbess Agnes Ingelby Jubilatio, O, S, B, Cambray
- Mar. 6. Dame Barbara Haydock, O S, A, Louvain
- Apr. 26. Sister Ursula Clough, Aged 83, Rel. 66, O, S, A, Bruges.

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- 1788, Mar. 26. Lay Sister Helen Bleven, Age 81, Rel. 54. O, S, A, Bruges
- Dec. 23. Lay Sister Mary Baptist Baxter, Age 90. Rel. 68. O, S, C, Dunkirk.
- 1789, Mar. 9. Lay Sister Altesia Kitchen, O, S, D, Brussels.
- Lay Sister Barbarina Jub, O, S, A, Louvain.

*** As there are no doubt many Omissions in the Decease of Religious, whose communities being distant from the Printer--- have seldom an opportunity of giving due information, or having done so by private conveyance has never been received, J. P. Coghlan requests therefore, that each House will, by the 1st of October at furthest, send a compleat list of all who have died in the preceding year from the same month, and never later; by which means they will not be deprived of the many Suffrages, which of all charities is the most benevolent and meritorious, as it affords not only acquaintance but others a means of voluntarily contributing to the eternal peace of those, who will most certainly remember them when arrived in their CELESTIAL ABODE.

L A Y P E R S O N S .

1788, Nov. 12. Mrs. Constantia Smith.

Dec. 11. James Macnamara, Esq. Hammer Smith

13. His Catholic Majesty, Charles III. of Spain.

18 Mr. Thomas Dempsey.

25. Mrs. Ann Byland.

1789, Jan. 1. Mrs. Susannah Vendermeulin:

13. Mrs. Hannah Stapeler, Aged 77; of which She lived 56 Years Servant in one Family, a Pattern of Stability and Affection; revered by her Employers, who desired this Insertion to inspire others, who are in that line of Life, to copy such a Model of Attachment and Fidelity.

Febu. 4. Mrs. Ann Molineux.

7. George Talbot, Esq. Buxton Wells.

27. Mrs. Elizabeth Daniel, Age, 47, More Place.

March, 11. George Silvertop, Esq. Age 85, Stella Hall, North.

Thomas Riddel, Esq. Swinborn Castle, North.

Mrs. Eccleston, Cowley Hill Lanc.

18. Edward Walsh, Esq. Alawick, North

April, 23, Mrs. Ann Fletcher, Queen-Street, Bloomsbury.

24. Mrs. Cæcilia Stevens, Age 77.

May, 9. Mrs. Mary Plunkett, London.

23. Thomas

L A Y P E R S O N S.

23. Thomas Ecclestone, Esq. Age 77.
Eccleston hall, Lancashire.

June, 1. Mrs. Mary Johnson.

12. Mrs. Elizabeth Giller, Hammer Smith.

Aug. 6. Mrs. Ann Smith, Age 80, London.

12. Mrs. Henrietta Tuite, age 47, Chelsea.

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* * To promote the pious Intention of our Suffrages for the Dead—all persons for whom J. P. COGHLAN is ordered to print and deliver Bills to the Chapels in London, shall have their NAMES inserted gratis in the Annual OBITUARY, which accompany the several DIRECTORIES published by him. So important an advantage, which communicates so extensively, claims the attention of every Individual; as the greatest and last Charity of which they may one Day hope to participate themselves;—he hopes therefore Undertakers and the Friends of deceased persons will give the earliest Intelligence, and observe that the Bills are printed by J. P. COGHLAN, No. 37, Duke-street, Grosvenor-square.



NEW YEAR'S GIFT

For the YEAR, M,DCC,XC.



DEAR CHRISTIANS,

AS a New Year's Gift, I now present you with a Homily on the Gospel for the fourth Sunday in Advent: in which we are exhorted by the Preaching, and encouraged by the example of St. John the Baptist to bring forth Fruits worthy of Penance: that such a reformation of our lives, as may shew a change wrought in our hearts by the Spirit of God. This he inculcates as a *necessary means* to prepare ourselves to partake of the mercy and graces designed for us, by the coming of Christ into this world, the anniversary of whose birth we are now about to celebrate. And though the word *Penance* be dreadful to those, who, being immersed in worldly pleasures, are forgetful of God, and of their own Salvation:

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yet

yet I can assure you, that by paying a due attention to the exhortation of the Baptist, you will experience an interior and permanent consolation and happiness, infinitely superior to all the vain and momentary pleasures that this world can possibly afford. The bringing forth these worthy fruits of Penance will comfort you, with the reasonable hope of having obtained from God the forgiveness of your sins. It will make the ensuing Solemnity be, what I heartily wish it may be to you, *A Happy Christmas*, a Festival abounding with pure and Spiritual Joy, and if accompanied with perseverance, a prelude to, and earnest of your joining hereafter with the Saints and Angels, to celebrate the mercies and goodness of your Redeemer, for endless ages, in his heavenly kingdom.

J. B.

H O M I L Y
ON THE
G O S P E L
FOR THE
FOURTH SUNDAY IN ADVENT.

ST. LUKE iii. 1—6.

IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina. Under the High Priests Annas and Caiphas; the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the words of Isaias the prophet. A voice of one crying in the wilderness; prepare ye the way of the Lord: make his paths straight: Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

ON this Sunday, Dear Christians, as on the former, St. John the Baptist is to be your Preacher. He then preached Humility, and reproached you with not being sensible of the Presence of God, though he stands in the midst of you. In order to prepare you for the coming of Christ, whose Birth-day now approaches, he will now preach unto you Penance, which cannot be built on a more solid foundation than that of Humility. Nay, Penance without some degree of humility must be fruitless. But Penance! Who can bear the harsh, and ungrateful sound! All sinners must, and, what is still more difficult to flesh and blood, they must bear the thing signified by this ungrateful sound: or else bear to hear another day the dreadful sentence of the Reprobate, and bear to *dwell with everlasting burnings*. For it is Christ himself has said; *Unless you do Penance, you shall all perish*. Chuse therefore which you will, you are at full liberty; for neither Man nor Devil can, and God will not necessitate your will. But then be directed in this choice by Prudence; which dictates, that of two evils, the least is always to be chosen. If therefore you look upon Penance as an evil, remember it is far less than the evil of damnation, which is the other thing left to the sinner's choice. But Penance in reality cannot be esteemed an evil, unless all remedies are such: For Penance is the remedy of sin. And as sin is the greatest of all evils, to say no more; so penance must in fact be the greatest good. And this ought to encourage sinners to bear, and that with cheerfulness, what like most remedies, it has of disagreeable in it. Let us then give ear to the voice of St. John, who from his desert calls upon us to do penance, that we may obtain the remission of our sins. For while he administered the Baptism of Water, he preached, as the Gospel tells us, *the Baptism of Penance for the remission of sins*. What this penance consists in, you shall hear in the explication of the Gospel, to which I will proceed after having invoked, &c.

The Gospel begins with these words: *In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea; and Herod being tetrarch of Galilee; and Philip his brother tetrarch of Iturea, and the country of Trachonitis; and Lysanias tetrarch of Abilina*. These words, D. C. may seem useless, and of no signification, but, as I told you in my last

last discourse, every title of Holy Scripture has its meaning, and in this instance, not difficult, I think, to be made out. It seems pretty evident that in this enumeration of Princes, who governed the Jews at the time St. John Baptist made his appearance, the inspired Author had in view the ancient prophecy of Jacob, the plain accomplishment of which, he had a mind to set before his readers eyes. The Patriarch Jacob just before his death spoke prophetically to all his children, and among other things to Juda he said these very remarkable words: *The Sceptre shall not be taken away from Juda, and a Commander of his race, till He cometh, that is to be sent; and the same shall be the expectation of nations.* From which words it plainly follows, that the Jews should have at least something of a Sceptre, and a Prince of their own over them, till the Messias came. Now among the Princes reckoned up in this gospel, who commanded over the Jews, it is remarkable there is not one, either of the Tribe of Juda, or of the Jewish people: and therefore these words make it plain, that either Jacob was a false prophet, or the Messias is long since come. What hinders then the stubborn Jews from coming in, and of disciples of Moses who recorded Jacob's Prophecy, becoming disciples of Jesus Christ, who accomplished it? Oh, it is their stubbornness itself, which is become as it were hereditary in them, ever since the unworthy treatment that Jesus met with from their *high Priests Annas and Caiphas*, under whom, the Gospel says, the things therein recorded happened. It is the Curse which their Ancestors desired might light upon them and upon their children. It is, in fine, that *veil* which remains to this day upon their heart, 2 Cor. iii. 15, in punishment of their wilful blindness in the horrid Deicide, to which they prompted Pontius Pilate. But let us turn our eyes from this scene of obstinate wickedness to the edifying conduct of the Baptist. Let us hear what it was that happened under the above said Princes and High-Priests: Let us hear it from the Evangelist himself.

The word of the Lord came unto John, the son of Zachary in the desert. This word of the Lord conveyed orders to St. John. relative, without doubt, to his preaching: since the Evangelist tells us, that this was what he set about in consequence of the word of the Lord. Thus he did not presume to preach without authority from God, and not till after he had practised in the desert, the Penance, which he preached. An excellent lesson this for all Preachers; but

my present business is to seek in the conduct of St. John's lessons for the people, which I find among the reasons of St. John's retiring to the desert. The Church, in one of her Hymns, tells us, that he retired young into the desert, not to stain his life with the slightest fault of the tongue. He knew how extremely liable to faults that little member is; and so to secure himself in this respect, he thought it necessary to renounce all conversation whatsoever. And indeed to converse with others, without, I may say, many faults, is far from being an easy task; and hence St. James the Apostle calls the tongue, *a world of iniquity*, and says, that *if a man offend not in word, the same is a perfect man*, iii. 2. Would to God all Christians would seriously consider this, and in consequence of such consideration, if they cannot retire from all conversation with others, at least learn to be more cautious in it, especially when they speak, or hear their neighbours spoken of. It is really dreadful to think what mischiefs happen for want of such caution as this. And I do not know if any people are so guilty in this respect, as our own countrymen. The Liberty in which we glory, and justly too, in many other respects; is certainly too great in this; because contrary to the Law of Nature, confirmed by the positive Law of God. Moreover what advantage can there be, in a liberty, by which every member of the community suffers, more, or less, in his turn. And this is so true, that every man is ready to condemn it in others; but the misfortune is, that few will be at the pains of discovering their own guilt, and fewer make amends for the past, by timely restitution, and greater caution for the future. The safest way therefore, is to seek retirement, like St. John, and when duty obliges to converse with others, to beg of God in the first place, to put a guard upon our mouths, and then to weigh well all we say before we utter it. It is for want of these precautions, that words are often rashly let slip, which the first moment of serious reflection condemns, without being able to recall them, or perhaps, ever repair the damage they have done. Retirement moreover has many other advantages, which ought to make Christians love, desire and seek it. The noise and hurry of worldly business and worldly pleasures, is but too apt to engross the Christian's attention in such a manner, as to render him unmindful of his God, and forgetful of himself; nay, a perfect stranger to both. Now retirement collects the wandering thoughts, and affords the fairest opportunity

opportunity for learning this most necessary of all Sciences, the knowledge of God, and of ourselves. It was this made all the Saints, and in particular St. John the Baptist in love with it. But then, they were also willing to leave it, whenever it appeared that such was the will of God. And hence St. John no sooner heard the voice of God, than he left the desert.

And as the Evangelist says, *He came into all the country about the Jordan, preaching the Baptism of Penance for the remission of sins.* His great humility, which contributed more than any thing towards making him love retirement, as nothing makes folks more averse to it than Pride and Vanity, would not permit him for a single instant to resist the call of God. Thus, whenever Christians have good reason to think they are called by God to this or that employ, or designed by him for this or that good work; their part is to obey: and to refuse this, as it is neglecting to follow what appears to be the will of God, is to put themselves out of the surest road of happiness, even in this life; because there can be no happiness but in doing the will of God, and God will never give a blessing to such as resist it. But it is time to come to the subject of St. John's preaching. Penance you have already heard was his Theme, and as long as there are sinners, the same must be the Theme of all his Successors in the Ministry of the word. If Innocence universally prevailed, we might D. C. omit the subject of Penance, and entertain you more frequently with other more agreeable matter. But as long as we speak to sinners (and who is not so) Penance must be the word. We must with St. John cry out continually, *do fruits worthy of Penance.* For this it is not necessary that you practise all the austerities which he and other Saints have practised by the help of God. It is not necessary that you quit the world and run into a desert. But it is absolutely necessary, in the first place, that you practise all the austerities commanded by the Church, or enjoined by her Ministers in the Sacrament of Penance. Secondly you must be diligent in the performance of all the duties belonging to your respective states, and bear in the Spirit of Penance, whatever mortification occurs therein, and if your circumstances exempt you from labouring to earn your bread, nothing can exempt you from labouring to save your Souls. This cannot be effected by an idle life, useless both to

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yourself

yourself and others. Thirdly, you must in the same spirit patiently submit to all the crosses and afflictions, with which it shall please Almighty God to visit you. And fourthly, it will be necessary from time to time to practise some mortifications of your own choosing, especially such as tend to subdue your predominant passions. Here is work enough cut out for all Christians. And if they will but observe these four rules, they cannot fail of doing worthy fruits of Penance; by which you may see that Penance may be done, and done effectually, without going out of the world. But let me ask you Christians, if your Penance is such as this, or rather does not all your Penance consist in repeating now and then an act of Contrition? Examine yourselves by the abovesaid rules. Do you keep all the Fasts commanded, and in the manner they are commanded by the Church? Do you perform diligently all the Penances enjoined you? Does a Spirit of Penance accompany all your labours, or rather do you not indulge yourselves in sloth and idleness? Do you not murmur and repine when God visits you with sickness, or any other affliction, instead of adoring, and humbly submitting to the wise disposition of his providence, which gives you thus an opportunity of doing Penance, which your delicacy would never have imposed upon itself. In fine, do you practise even such voluntary mortifications as are necessary to keep you out of grievous sin, by avoiding all dangerous occasions, however entertaining; keeping a strict guard upon your senses and the like? Alas! I fear, to stick to truth, the greater part of this assembly, must answer these questions in the negative. And where then are the worthy fruits of Penance preached up by St. John the Baptist? Why, they are in a great measure left to the Desert, that is among Christians retired from the world; for among those who live in the world, there is very little such fruit to be found. At the world almost now, as St. Paul says with tears, of some of his time, are grown *enemies to the cross of Christ*. It is in vain that Christ's Ministers repeat continually after him that to be his disciples and followers, his cross must be taken up, and self-denial practised. It is in vain that they tell the world, their predestination, and consequently their salvation, depends upon the conformity of their lives to that of Christ crucified. It is, in fine, in vain, that in Christ's own words, they threaten them, if Penance be neglected, with perishing everlastingly. And their attachment

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worldly pleasures is so great, that I believe if Christ was to come once more upon earth, he would prevail on very few to renounce them. This in the ears of some may sound too strong, but while we find all deaf to the thunder of his words, can we think that many would mind his voice? Oh, Christians, would to God I had ground for more favourable sentiments of you; because this would afford me a more comfortable prospect of your future happiness. But as long as your hearts remain wedded to the world, your ears will never be open to these important truths. Beg therefore, and beg earnestly of God, that he would help you to disengage your hearts, and endeavour on your sides to effect the same by a frequent and serious consideration of the penitential lessons inculcated by the Baptist. *Do not begin to say, we have Abraham for our Father*, that is, do not depend for Salvation upon your being true believers, for this will not do, unless you are also penitential livers. God has favoured you thus far, but if you neglect to correspond with this favour; he will reject you, and chuse others in your place. *For he is able*, as St. John says, *out of the very Stones to raise up children to Abraham*. Such as will not only believe, but also practise right. *And now the Axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit; shall be cut down and cast into the fire.* Luke iii. 9. If you ask me, as that people did St. John, after these words; *What then shall we do?* I will answer you in the words of the Prophet Isaias, quoted at the end of this Sundays Gospel,

A Voice of one crying in the desert: Prepare ye the way of the Lord, make straight his Paths, by bringing forth fruits worthy of Penance. You have already heard, D. C. in what this chiefly consists; so you cannot do better at present, than animate yourselves to the practice of it, by considering how important this lesson taught by the Baptist, must be, since it was written in the book of the sayings of Isaias the prophet, eight hundred years before the Baptist's birth. This clear foresight of events, so long before they happened, is one of the most undoubted proofs of the Christian Religion, and therefore the consideration of it, ought to animate you to live according to it's maxims. For, "Let those, says St. Austin, who madly attribute the Conversion of Nations to the Magic Art, see whether Christ, by the same Art, could fill the Prophets with his Spirit, before he was born." And yet in this very place, we see

see *Isaias* has prophesied, not only of the Precursor, but also of the Master himself, *Jesus Christ*. For immediately after the foregoing words it is added: *Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight: and the rough ways plain: and all flesh shall see the salvation of God.* The sense of which words is, that at the coming of *Christ*, the Author of Salvation, all nations should be called to it; the effect of which would be, * that the humble, signified by the *Vallies*, would be exalted; and the Proud and Vain signified by the *Mountains and Hills*, would be humbled. The *crooked ways* of sin, would be made straight by Penance; and the *rough ways*, that is, the difficulties in the way of Salvation, would be made plain and easy, by the Grace of a Saviour, whose yoke would be sweet, and whose burden light. Such were in reality the effects of *Christ the Salvation of God* appearing in the world, and they are described in such a manner by *Isaias*, that he seems rather to relate allegorically what he had seen, than to foretell what was to happen eight hundred years after. This appears in a still more surprizing manner in other parts of his, as well as other Prophecies of the Old Testament, but it does not belong to my present subject.

And therefore I will conclude with exhorting you once more to set in earnest about preparing the way of the Lord; who, as the Church has sung ever since last Sunday is now nigh. *Prope est jam Dominus.* If at his coming he finds you prepared to receive him, he will bring Salvation to you: but if you neglect this, as many of the Jews did, notwithstanding the preaching of *St. John*; the birth of *Christ*, as it did to them, will turn out to your ruin. And if you go on till death in neglecting this, your ruin will be eternal. But let me entreat you not to harden your hearts, as the Jews did, against the voice of God which you have heard this day. This thundering voice, as the Psalmist says, is capable of breaking the Cedars of Libanus and shall your hearts be so hard as not to be moved by it? No, this cannot be: it would prove you too great enemies

* "Cum aut, Omnis vallis implebitur, &c. et erant aspera in vias planas
"humiles exaltandos et arrogantes humiliandos esse prænunciat: Atque
"Legis difficultatem in Fidei facilitatem esse mutandam." S. Chrysostomus
Hom. X in Matth. pag. 143.

to yourselves. Retire then a little from the world, and begin at least to do that Penance which you have hitherto neglected: lest being suddenly overtaken by death, you seek time and opportunity of doing penance without being able to find it. Heaven is not to be obtained without it; for *from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent bear it away.* Matt. xi. 12. Now the violence here meant, is that which sinners offer; first to God, by Prayer, and secondly to themselves by Penance and self-denial. You cannot therefore expect to go to heaven any other way. You cannot hope to compass that with ease, which your Redeemer tells you requires violence. Nay, he himself, though only a sinner in appearance, went to Heaven, by the way of the Cross. The Apostles, St. John the Baptist, and all the Saints carried the Cross of Penance. In short there is no other way but that of Innocence, and where is Innocence to be found but in Infants? Take then without delay the way of Penance, remembering that if at present it seems a little rough and unpleasant, it will lead at last to endless Joy, &c.

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SUPPLEMENT to the OBITUARY,

1789.



1789. Oct. 10. Rev. Mr. John Carter, at Newhouse,
Holdforth, near Preston-Lanc.

1789. April 21. R. D. Alexander Galliard, Age 52,
Relig. 61, Priest 56 Jubilation 12.
St. Bartins, at St. Omers,

1789. Oct. 24. Dame Henrietta Strickland. Age 60,
Profes 39, O. S. B. Dunkirk.

1789. March 6. Lay Sister Mary Joseph Vanden
Wyngaert, Aged 68. Relig. 43.
O. S. T. Lierre.

L A Y P E R S O N S .

1789. Jan. 25. Miss Frances Witham, Cliff.

March 27. Mrs. Mary Moliere.

29. Madame Maestro de Negrete

April 23. Mrs. Anna Maria Sloe-
man's,

} Lierre.

Sep. 2. Mr. George Palethrop, Age 53,
London.

Oct. 13. Mrs. Letitia Kelly.

PLENARY INDULGENCES *granted to the FAITHFUL,*
throughout this Kingdom at the following Times.

I. **O**N Christmas-Day, and the twelve Days following to the Day of Epiphany, inclusively.

II. In the first week in *Lent*, beginning with the first *Sunday*, and ending with the second *Sunday*, inclusively.

III. At Easter, *i. e.* from Palm-Sunday to Low-Sunday inclusively.

IV. From Whitsunday to the end of the Octave of Corpus Christi.

V. On the Feast of S Peter and S. Paul, and during the Octave.

VI. From the Sunday preceding the Festival of the Assumption of the blessed Virgin Mary to the twenty-second Day of August inclusively. But if the Festival of the Assumption falls on a Sunday the Indulgence begins on that Day.

VII. On the Sunday preceding the Festival of St. Michael to the Sunday following inclusively. But if the Festival of St. Michael falls on a Sunday, the Indulgence begins on that Day.

VIII. From the Sunday preceding the Festival of All Saints to the eighth day of November inclusively, but if the Festival of all Saints falls on a Sunday the Indulgence begins on that Day.

CONDITIONS of the I, III, VI, and VII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or

visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these Indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

The CONDITIONS of II. IV. and VIII. are,

1. To confess their sins with a sincere repentance to a Priest approved by the bishop.
2. Devoutly and worthily to receive the Holy Communion.
3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their Communion.
4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this Nation,
5. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV*, was pleased to add a new one in favour of all the Faithful living in the English Missions, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of St. Peter and St. Paul (June 29) or on any day within the octave, and shall for some space of time pray to God with sincere Heart, for the conversion of Infidels and Heretics, and for the free Propagation of the Holy Faith,

October 23, 1789.

OF INDULGENCES.

“**T**HE Catholic in communion with the Church of Rome, believes it damnable to hold, that the Pope, or any other power in heaven or earth, can give him leave to commit any sins whatsoever; or that for any sum of money he can obtain an indulgence or pardon for sins that are to be committed by him, or his heirs, hereafter. He firmly believes that no sins can be forgiven, without a true and hearty repentance. But that still, there is a power in the church of granting indulgences, by which, as he is taught in his catechism, nothing more is meant than a releasing, to such as are truly penitent, the debt of temporal punishment, which remained due on account of those sins, which as to the guilt and eternal punishment had been already remitted by repentance and confession. For, we see in the case of King David, 2 Sam. xii. 10, 11, 12, 13, 14. that the debt of the temporal punishment is not always remitted, when the guilt of the sin is remitted; and as the church of God from the beginning was ever convinced of the truth, therefore, besides the hearty repentance and confession, which she insisted upon in order for the discharge of the guilt of sin; she also required severe penance, sometimes of three, seven, ten years or more, for the discharge of the debt of the temporal punishment, due to divine justice. Now the releasing or moderating for just causes these penalties incurred by sin, is called an indulgence. And the power of granting such indulgences is visibly implied in the promise of the keys, and of binding and loosing made to the pastors of the church, St. Matt. xvi. 19. And the exercise of this power was frequent in the primitive church; and is even authorized by the example of St. Paul himself, who granted such an indulgence to the incestuous *Corinthian*, 2 Cor. ii. 6. *forgiving*, as he says *in the person of Christ*; that is, by the power and authority he had received from him. Now the good works usually required for the obtaining indulgences, are prayer, fasting, visiting churches, confession, communion, and alms deeds: But what money there is given at any time on this account, concerns not at all the Pope's coffers, but is by every one given as they please, either to the poor, to the sick, prisoners, &c. where they judge it most charity. As to what, if any abuses have been committed in granting or gaining indulgences, through the default of some particular persons, these cannot in justice be charged upon the church, to the prejudice of her faith and doctrine; especially, since she has been so careful in the retrenching them; as may be seen by what was done in the council of Trent. *Decreto de indulgentiis.*